4: Tantaquidgeon E-5 (1930) 1942
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778
726

cine," [8] was prepared. Such formulæ were transferred from the warriors of one generation to another, in native theory only those known to live clean, pure lives being the recipients. A warrior carried a bundle which contained medicine and personal charms. The medicine stone [9] was used only in times of crisis.

Use of Wampum in Healing

755

Shell wampum is used in treating cases of paralysis or similar afflictions believed due to failure of parents to fulfill certain ceremonial obligations or to breaking certain taboos. Before receiving treatment the patient presents one yard of wampum [10] to the medicine man. Potency is added to the herbal medicines by the wampum and enables the doctor to diagnose the case in a brief time.[11]

[756]

The Otter Medicine

825
224

The Otter [12] was regarded as the most sacred of all water animals. It figured in a ceremony described by Harrington [13] in which the spirit of the Otter was propitiated. In order to capture the animal a special lure was made. The formula for preparing such medicine [14] was in the custody of an old man of sufficient spiritual purity to withstand its great power. Certain roots,[15] cleaned by the old man in running water to the accompaniment of a song, were used. In doing so he was obliged to walk against the current, throwing water upon his tracks to conceal them. A secluded place was sought out for this preparatory rite. The medicine was hidden away from his dwelling lest it lose potency through the proximity of a woman. The medicine was considered very effective in luring other water animals, since it was a gift from the Otter, the most powerful of such creatures.

[804]

[8] According to Zelsberger *(op. cit.,* p. 127) "The captains and others secure a *beson* (medicine) to preserve themselves from arrow and ball." Converse (1910, p. 168) notes the use of medicine made from the roots of corn, which the men drank. It afforded them such supernatural protection that "they could not be shot even though they were shot at seven times."

[9] See page 23.

[10] Measured from the shoulder to the wrist.

[11] The function of wampum in healing and in the ceremony of the Big House is discussed by Speck, 1931, pp. 52-53.

[12] *Lutra canadensis.*

[13] 1921, p. 176.

[14] Known as "otter medicine."

[15] The same plant, "pull up" *(Sp.?)* is also used in preparation of love charms (see p. 13).

8: Lindeström T-5 (1654-1655) 1925
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strong faith, that the night he dreams about him,[3] he will at once the following day be able to shoot as much game and catch as much fish as ever he wants to,—the evil one, undoubtedly helps him to it.[4]

The first hunt which the savages arrange in the spring [they dedicate to the evil one]; if they then can shoot ever so many animals in their hunt they do not sell a single one of them, but make a burnt offering of it[5] to *Manitto* or the devil; then they will that year have good luck in hunting and shooting.

They do, however, know a little historically about Christ, which they consider a fable. When the old savages are to tell the Christians what passed in former times, they say that it has been told them from times immemorial by their fathers and forefathers, who have said that it was, once in former time, one of our savage women who became pregnant by going and drinking in a brook; and none of our Rennappi had had any connection with her, yet she became pregnant and gave birth to a son. And when that one became somewhat large, something like this,—he measures with his hand in the air, as he knows nothing of age or years. "Yes, that was a pólite[6] and clever

Portuguese citizens and speak a Portuguese dialect. For *taboo*, see Hodge, *Handbook*, II, 667.

[3] The charm or fetish emblem.

[4] Lindeström believed in the powers of the Indian medicine man; but he attributed this power to influence of the Devil. Cf. Heckewelder, *Indian Nations*, 231 ff.

[5] The game obtained in the hunt. Cf. Hodge, *Handbook*, II, 402 ff., and the literature quoted there.

[6] *Artigh, polite.* Perhaps, however, Lindeström means handsome, fine, splendid. See *artigh invention*, Chapt. XVII, note 3.

8: Lindeström T-5 (1654-1655) 1925
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them with the merchandise of the Christians, one can make an excessively large gain and profit in trading with the savages. Now there is a value on the merchandise of the savages as follows: 1 beaver [skin] is valued according to size from 7 to 8 florins in sewan (thus the money of the savages is called, concerning the manufacture and nature of which money we shall be informed in the following chapter). But the trade with the money of the savages is mostly reckoned in Holland florins and *styvers*, 1 Holland florin being 20 *styvers*.

An otter [skin] is valued at 4 to 6 florins, according to the number of silver hairs it has. A lynx [skin is valued at] 4 florins; fisher, 24 *styvers;* raccoon, 1 florin; mink, 1 florin; wild-cat, 10 *styvers;* elk-skin, 6 to 9 florins; bear-hides, pitch black, looking like gluttons,[1] 3 to 4 florins; a wolf-skin, 2 to 3 florins; a wolf-lynx, 6 to 9 florins; a 36-checkered fox-skin, 1 florin; a lion-skin, 6 florins; deer-skin, 24 *styvers;* muskrat-skin, 1 florin, and so on. [A] quilt of Turkey feathers [is worth] 1 ell of white *sewan*, a quilt of painted feathers, 2 ells of white sewan, or 1 ell of blue *sewan*. Indeed the savages understand how to value their pelts, but the beavers and otters with silver hairs, that these should be so valuable, as compared to the others, that they have no knowledge of. Otherwise in the case of the elk-skins and other skins the savages indeed sell according to their sizes and heaviness, but they know nothing of weight.[2] This valuation is only an approxima-

[1] *Beendes uth som ierfwar*, the glutton, wolverine or carcajou.
[2] That is: they have no scales by which they can compute the exact weight of articles

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tion, but one gives more or less for the skins, according to their size or quality. 434 435

Maize, beans and fruits are sold by means of bags, nor [do they] know of any definite measure. But birds [they sell as follows]: a turkey, for 4 *styvers;* swan, for 6 *styvers;* goose, for 4 *styvers;* a wood-grouse, for 4 *styvers;* a black-grouse, for 2 *styvers;* a duck, for 2 *styvers;* a partridge, for 2 *styvers;* a hazel-grouse, for 1 *styver;* a pigeon, for 1 *styver, etc. Sic ulterius,* about. A mat [is sold for] 1, 2, 3, 4, 5, 6 florins; bags for 1, 2, 3, 4, 5, 6 florins, according to their size and quality, as well as according to their beauty and skill of workmanship.

But if these, often mentioned savage merchandise, are bought with the goods of the Christians, then these* are: red and blue Holland frieze an ell in breadth, guns, powder, lead, copper and brass kettles, axes, hoes, picks, spades, shovels, glass beads (of all colors, large and small), awls, bodkins, small common scissors, knives, small mirrors, needles and such things; and from these things, one can have a very large profit, as has been said, for our goods are placed high enough [in price] to the savages. But the savages really do not understand this trade, for they hold frieze in as high esteem as the finest scarlet. 439

The savage really does not buy more than an ell's length at the time, for he does not need more in the piece, which he wraps around himself. If it is a piece of cloth to hide his nakedness with, then he takes an ell for it, [and] they really do not

* The goods of the Christians.

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[434] know of any other measure than an ell's length at the time, for he needs no more in the piece he wraps around himself.

When the Christians measure the frieze for the savage, they measure it for the savage on the edge, the savage taking hold of a corner of the frieze and the Christians on the edge, whereupon they pull the hardest they are able, stretching thus the ell for the savage, so that he for three ells barely gets more than two; which the savage thinks should be thus, and does not understand himself cheated in this.

[435] Tobacco is worth 2 *styvers* a pound.

Velvet, silk, broadcloth, apple juice[10] and all such things which one may want, come to New Sweden with ships from Virginia, New Holland, New England, the Carribean Islands, and from many other places; which merchandise the Swedes buy through the exchange of pelts and the money of the savages. Linen is very expensive there.[11]

[804] The savages also allow themselves to be greatly cheated in the sale of powder. The savage knows of no other measure than the handful.[12] When the Christians measure the powder with the hand for the savage he draws his hand together that the savage hardly gets more than ½ handful for a whole, and thus the savage is cheated, for he has in this no better understanding.

[435] [439] Valuations of the merchandise of the Christians is as follows: an ell of frieze [is valued at] 9 florins, one handful of powder, 3 florins. According to this measurement and valuation, 1 ell of

[10] Apple Cider.
[11] As it was bought from the English and Dutch.
[12] *Inn medh giöpen.* *Göpen*, handful, gripe, gowpen.

8: Lindeström T-5 (1654-1655) 1925
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worn at the edges, that they do not, like glass, fall close together[10] on the cord, then the savages will not accept them for good; wherefore he tests them thus, that he takes the whole cord on which the money is threaded and strokes them over his nose. If nothing obstructs the nose,[11] but glides over like smooth glass, then he accepts the money as good. But if something offers obstruction, he rejects them. Now all the money is not equally large and thick, but some larger and some smaller, and is, in buying, variously collected, especially when one exchanges and trades in *styver* quantities; wherefore the one who owns them must closely see to it, that in threading them again he arranges those [together] which are able to neatly and well correlate on the cord, in case he wants to get rid of them.[12] 435

When we want to count them by *styvers* by means of the thumb, which is indeed the manner of the savages, we have for this a certain measure from the end of the thumb nail to the first joint of the thumb. Thus the money is divided and separated according to this [method], that on this length go exactly 6 stones [of] white [sewan], that is as much as one *styver* or one *öre* silver money, and 6 stones [of] red or black-blue [sewan which], are worth 2 *styvers* or 2 *öre* silver money. 436 [804]

The money hanks the Christians carry in bags.[13] When he[14], wishes to trade and has counted the

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[10] *Falla tätt tillhopa.*

[11] *Tager då inthet emoth näsan.* The meaning is: if no obstruction is felt as the money passes over the nose, etc.

[12] In case he is to be able to use them in trading.

[13] *byxeläckier*, poke, pocket, bag.

[14] Lindeström uses the singular, Han.

10: Speck E-4, 5 (ca. 1925) 1931
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Now, the first thing that the Leading Attendant is to do is to take one shoulder-length of wampum, carefully and properly to measure those turtle-rattles so everyone will be given wampum beads in accordance with the length of the backs of his turtle-rattle.[1] And, my kindred, we have been permitted to see right here how, as it is said, the Attendants call by name those persons whom they send for.

[Repeat the procedure of first paragraph page 143, in which certain men are called by name to enter the big house and pray as was done on the fourth night.]

Ye my brothers, here now is one shoulder-length of wampum.[2] My kindred go give the prayer-call out doors. When twelve times the supplication shall have been lifted up then you shall divide the wampum equally among you. Attendants, build up a bright fire. Now everyone who owns turtle-rattles go take them and shake them, these turtle-rattles, as should be done. When everything is ready, including those forked drumsticks, do you scatter all those prayer sticks in an even number on each side[3] of the Big House. Now my kindred again

[1] This rite has the significance of a symbol—or spiritual compensation for the service of vision recitation, and the blessing it brings to the people, of those who have so performed. Harrington (I, pp. 103-4) makes mention of this rite, and speaks of the owners of the rattles, when reclaiming the rattles and the wampum placed with them, shaking the rattle several times to test its sound. He adds that if it does not sound well the owner, abashed, takes his property out of sight as soon as possible. Our informant corrected this impression by pointing out that the owners shook these rattles intentionally as though to say thanks, and that there was a spirit of drollery in the pass which caused sometimes a ripple of mirth, not as serious in mien as Harrington understood it to be.

[2] There is an interval here. The speaker has turned to those chosen to give the prayer call. He has given to the owners of the rattles, those who have reciting their visions during the ceremony, the amount of wampum measured off on their shells. They accept this by taking the rattle and shaking them a few times. Some mirth may be aroused among those present if the sound of the rattles is not clear.

[3] In the distribution of the Prayer Sticks among the spectators, the first and second attendants go from one end of the Big House to the other, going in opposite directions (east to west, and west to east). They lay the sticks in front of the people at reasonable distances apart, placing them so that the decorated sticks are opposite each other and the plain ones opposite each other. If the sticks do not come opposite each other, it must be done over again. The singers chant a certain song while this distribution is taking place. I should add that each Attendant distributes three plain and three decorated sticks. The symbolism of the six (spotted) or decorated sticks represents the cry of ho+ in the prayer call, the plain sticks the cry of hä+, although all the prayers mingle in the calls, irrespective of whether they have been bestowed with the decorated or plain sticks. The informants words were added, "There has to be a way of showing the difference between the beginning cries of ho+ and the ending cries of hä+, so it is shown on the sticks by the marks."

(Specimens of the prayer sticks made by the informant, are 14 inches in length, made of red maple and sassafras, fig. 14).